

# Church Universal.

"This is the victory which overcometh the world—our faith."

## CHURCH CALENDAR.

Sunday, 22—Twenty-fifth and last Sunday after Pentecost. Gospel, St. Matt. xlv 1-32. The annunciation of desolation. St. Cecilia, V. P. M.  
Monday, 23—St. Clement, P. M.  
Tuesday, 24—St. John of the Cross, C.  
Wednesday, 25—St. Catherine, V. M.  
Thursday, 26—St. Peter of Alexandria, B. M.  
Friday, 27—St. Maximus, R.  
Saturday, 28—St. James of La Marca, C.

## Sisters' Offer to Wage Workers.

Wage-workers of Detroit, Wisconsin are to be provided with hospital care, including nursing, board and medicines for almost nothing, if they accept a proposition made to them by the Sisters of St. Mary's hospital of that place. The proposition is the result of a letter written to the Sisters by Fred A. Thomson, president of the Detroit Trades Union, who asked what amount, paid in monthly by working-men, would insure them hospital care in case of accident or sickness.

The Sisters formulated their proposition and then extended an invitation to all the physicians of the city to meet with them and discuss its merits. Eleven doctors responded and approved the plan as an answer was sent to Mr. Thomson. The meeting was called by the Sisters to discuss the desirability of offering hospital care to the wage-workers. The plan was approved and the payment of 50 cents per month for each individual.

## Priest's and Parson's Pay.

Some interesting information in regard to ministerial salaries has been furnished to the Church Economist (New York) by the Rev. Dr. W. H. Roberts, stated clerk of the Presbyterian general assembly. Speaking for his own church, he says that one hundred ministers receive a salary of \$5,000 or more, three hundred receive from \$3,500 to \$5,000, and seven hundred receive slightly over \$2,000. "In other words," comments "The Economist," "of the 7,000 ministers, less than one and a half in one hundred are paid \$5,000 or more, and about fourteen in one hundred receive \$2,000 or more."

In comparison to the salaries paid to the ministers these paid to the priests of the Catholic Church are meager. We are not aware that they receive any more than \$1,200 in any diocese. There are some dioceses in which \$1,000 is paid to pastors of important parishes, but generally speaking the salary of a pastor is \$800 a year. In the diocese of Cleveland, and perhaps in others, the financial reports, the salary of the pastors, no matter how large the parish, is only \$300. The pastor does not have to pay for house, fuel, or food; he must pay all the other expenses from his meager salary, helped out somewhat by the offerings that are made. The vicar, or assistant pastor, is as far in excess of that of the minister as the minister's salary is in excess of the priest's.

Money, of course, is not the motive power of the priest's zeal and labor. He has been called by Him who says: "I have chosen you, you have not chosen Me." Yet most people will recognize the fact that the priest, considering the state of the markets and the numerous calls made upon the priests, the amount of their stipend hardly reaches the demands of justice.

It is well for the people to know that the calls made upon them and in the sacrifices they have to make, the priest himself is called upon to make ends meet.—Catholic Citizen.

## Church Government in This Country.

The thirteen provinces into which the Catholic church is divided in the United States contain each an archdiocese, subject to an archbishop, and several dioceses ruled by bishops, in all numbering eighty-eight. The archbishops, together with the eleven coadjutors or auxiliaries appointed to assist some of them, are designated by the pope, in whom they are nominated by a bishop of the diocese of the province, and another of the clergy of the vacant diocese. There is no room for intermediation or interference by the state, or by any outside agency. As things are arranged at present, the choice of bishops can be made promptly; in fact, in the more important archdioceses, coadjutors are usually appointed with the right of succession, so that the administration may continue without interruption. At the head of this hierarchy as primate is the cardinal, and, to extend his jurisdiction with the central government, an apostolic delegate.

There are 3,742 clergymen subject in all things to the immediate jurisdiction of the bishop, and subject to him, also, in all that concerns parochial administration. 225 members of religious communities in holy orders. These 12,888 priests and monks, nuns, and brothers, who worship in 7,005 churches and 3,052 chapels. There is no lack of candidates for the ministry; 1,382 actually preparing to be secular priests and 1,421 religious in the seven universities, and 362 colleges for males and 643 academies for females. These schools are maintained in the seven universities, not in holy orders, but dwelling in community, usually called brothers, and 16,000 women, the nuns or sisters, who also add the clergy in the schools and charitable institutions, conducting with proper assistance, 3,753 parish schools with 163,693 pupils, and 923 institutions with 1,114,031 inmates.—Catholic Messenger Magazine.

## Bishop Foley Honored.

Rev. John S. Foley, bishop of Detroit, was honored by the people of that city recently with a great reception in honor of his seventieth birthday. The function took place at the Hotel Cadillac.

Mayor Maybury was master of ceremonies, assisted by Police Commissioner E. Fowler. Preliminary to the public reception the mayor, with his court, delivered a pretty presentation address, and then an American flag that draped a fine bronze bust of the bishop was pulled aside. The bishop responded, acknowledging his gratitude at the universality of the tribute extended to him, and giving earnest of his own sense of civic pride and patriotism.

One of the first to shake hands with Bishop Foley was Thomas P. Davies, Protestant Episcopal bishop of Michigan. The wranglings and differences of centuries seemed forgotten when the two white-haired men, sturdy figures through fifteen years, clasped hands before that gathering of religious. Bishop Davies had been one of the first to meet Bishop Foley on the latter's arrival in Detroit fifteen years ago, and their meeting at the banquet was a silent evidence of the harmony in which they lived.

## Protestantizing Catholic Deaf Mutes.

The Rev. D. A. Lynch, S. J., makes an eloquent plea for Catholic deaf-mutes in an article on "The Silent Speakers" in the current number of the Messenger. He gives an exhaustive account of the history of the sign language and of the efforts made at present to educate the deaf and dumb. It may be interesting to know that "all

the public schools for deaf mutes in the country, save two, are controlled, directed, governed, taught by Protestants. The Protestant religion when not taught openly is taught indirectly—if, indeed, we need use such a word—"moral lessons," history, etc. Protestant ministers lecture on religious subjects and hold services which all the pupils must attend. No priest is so invited, and were he to offer his services, they would be refused. Under one pretext or other the officials of the institutions deny in many cases to Catholic inmates all religious freedom, and openly cause them to violate their consciences. Many of the teachers show habitually a bitterly anti-Catholic spirit, and in the hands of such teachers the Catholic pupils are as wretched as fully realized by the teachers and unscrupulously abused. The literature placed in the hands of the pupils is Protestant and frequently anti-Catholic. The school papers are of the same character, only a few—two or three—being fairly just. Here is a horror quoted by the Baptist Argus from the Kelly Messenger, edited by the superintendent of the West Virginia school:

"The papers say the pope has one diamond worth \$1,000,000 and 100 finger rings, one of which is worth \$100,000. He has thousands of gold and silver statues. The literature placed in the hands of the pupils is Protestant and frequently anti-Catholic. The school papers are of the same character, only a few—two or three—being fairly just. Here is a horror quoted by the Baptist Argus from the Kelly Messenger, edited by the superintendent of the West Virginia school:

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ter Metzler.—Catholic Citizen, Milwaukee.

## A Little Catholic Town Down East.

"Augustus," writing in the New York Observer (Presbyterian), describes a visit to Prince Edward Island. Of the town of English and its Catholic inhabitants he says: "It is pleasant to get to the end of one's journey even though the inn be small, the night rainy, and the outlook for fair weather, fishing and sightseeing rather dismal. The little inn was comfortable, the flags were flying from the church, a service had been held in memory of Pope Leo XIII, and the population was walking about in a pouring rain without umbrellas, as if it was the normal condition of the atmosphere. I had a friendly chat with a priest, over a good fire, who told me that it was probable that I was the only Protestant in town. The days of religious persecution is over, and I slept more peacefully in the village of Scotch and Canadian Catholics than I could have done in the Edinburgh of John Knox, or the Geneva of John Calvin. Only the whistle of the wind and the roar from the distant sea, and the sound of sleeping in Tighish. By and by these sounds became an accompaniment to my dreams, and then came a refreshing and dreamless sleep."

## Catholic Knights Win Their Suit.

By decision of the supreme court at Madison, Wis., recently, the Catholic Knights of Wisconsin won their suit brought by Emma S. Barry to secure the payment of a death benefit of \$2,000 carried by her husband. The constitution and by-laws of the order provide that if a member shall cease to be a practical Catholic he shall be expelled from membership and deprived of all benefits of the order. James H. Barry, the deceased husband of the plaintiff, resided in Madison when he joined the order. Learning of his marriage by a Protestant minister the Madison branch voted in 1903 to expel Barry, but did not formally notify him. He died in 1902 and his widow applied for the death benefit of \$2,000. The lower court held that Barry was not a practical Catholic at the time of his death, but the supreme court held that the death benefit of \$2,000. The lower court held that Barry was not a practical Catholic at the time of his death, but the supreme court held that the death benefit of \$2,000. The lower court held that Barry was not a practical Catholic at the time of his death, but the supreme court held that the death benefit of \$2,000.

## First Public Consistory.

Pope Pius X held his first public consistory Nov. 12. Five cardinals, including the papal secretary of state, Merry Del Val, received their red hats. The ceremony took place in St. Peter's when the five cardinals who were to receive the red hat—Mgr. Merry Del Val, Mgr. Callegari, archbishop of Padua; Mgr. Agull, papal nuncio at Lisbon; Mgr. Taliani, papal nuncio at Vienna; and Mgr. Katschschaler, archbishop of Salzburg, Austria—went to the Sistine chapel to take the oath before Cardinals Gregalia, Tarnpolia and Machi, heads of the three orders of the sacred college.

## Sister Mary Catherine.

Sister Mary Catherine, best known as Sister Mary, the pioneer founder of Notre Dame college, San Jose, Cal., was called to her eternal reward Saturday, Nov. 7, at the ripe age of 90 years and 2 months. Sister Mary was born at Nimes Sept. 8, 1813, entered the institute of Notre Dame de Namur, Belgium, Feb. 1, 1833, during the lifetime of the founders, Mother St. Joseph, and in 1843, ten years later, was chosen to be a mission to the Pacific coast, where she was one of the first missionaries to the Northwest. Sister Mary was a devoted and successful missionary, and her life was a constant example to her fellow Sisters.

## RELIGIOUS INTELLIGENCE.

Edward Sullivan, a well known member of the Catholic club, New York, and a frequent contributor to various periodicals on political and other topics, was recently appointed United States consul at the Turkish cities of Erzurum and Trebizond.

A natural gas explosion in the new convent in Salamanca, N. Y., last week greatly damaged the building, and resulted in the serious burning and injury of Sister Elizabeth. The new building was to have been dedicated by Bishop Colton.

Captain Salvatore Pizzati, aged 70, 000 to St. Joseph's Catholic church, New Orleans, to be used in erecting a parochial school building. The congregation recently raised enough money to buy the necessary lot next door to the church. Captain Pizzati, who is a Sicilian and made his fortune in the fruit business, has supplied the funds for the school.

The news that the Vatican library and museum had been on fire for three hours caused great perturbation among scholars until the Observator Rome of Nov. 3 published this official notice: "We are authorized in the most explicit manner to announce that no object of artistic or historic value was lost or injured in the recent Vatican fire."

Documents from Rome confirming the election of Very Rev. Clement M. Theunle, O. P., as prior of the Dominicans of New York have been received. Father Theunle is one of the youngest priests in the order and had not reached the age limit required for filling such a post without an order from Rome. He succeeds Very Rev. Bernard E. Logan.

The Catholic Knights of America have three hundred members on record as favoring the founding of a chair in the Catholic university by the order. The present supreme president, Dr. Patrick J. Ryan, of New Orleans, intends to raise the Knights from their lagard attitude. He has appointed a committee and charged it with the task of soliciting funds from the branches of the order. "No matter how small," he made to carry out the wishes of the two preceding councils."

Possibly 5,000 people were present on All Saints' day at St. Stephen cemetery, Newport, Ky., where Fathers O'Dwyer and Medishman officiated. The Knights of St. George attended in a body.

The envelope collection taken up in St. Pius' church, St. Louis, on the third Sunday in October, and which took the place of a Mass in the parish, amounted to \$2,000.

## Catholic Opinion.

The common council of Boston last week voted in favor of having the Irish taught in the public schools, day and evening. No matter how small the idea, we are not deeply impressed with the sincerity of the proposal, nor election time, and coming from a body which keeps the emblems of a foreign monarchy on the old state house.—Boston Pilot.

We want Russia to evacuate Manchuria. Suppose Russia would and evacuate the Philippine Islands, to which we have no more but less right than Russia has to Manchuria?—Freeman's Journal.

"The dispersion of the religious in France may prove a great blessing in disguise," says the Pittsburgh Chronicle. "France is not so poor in faith that she cannot spare of her abundance these faithful men and women, consecrated in religion to the service of the church, and thus carrying the light of faith to places where they are sorely needed. Ireland's persecution and the exodus of her children, harsh and cruel, spread

the gospel of truth, and enriched Catholicism with the exiles went. So will this tyranny of the French government bear a like harvest."

Hon. Jeremiah H. Sullivan, Democratic candidate for governor of Iowa, reduced the Republican majority of two years ago by some 25,000 votes. That fact proves his popularity. Judge Sullivan is a leading member of the Knights of Columbus and stands high in the estimation of his fellow citizens.—Northwestern Messenger.

Dukes come high, but if our snobocrats must have them and can pay the price, whose business is it? There is one consoling thought: They come, they conquer—but they don't stay.—Catholic Union and Times.

At the elections held in Spain last July there was a great deal of shooting and many persons were wounded. The Spaniards seem to be a better marksman in peace than he is in war.—Church Progress.

Of late England has been in so conciliatory a mood toward Ireland, that one is tempted to credit the cable story that the government has agreed to the establishment of a national university in Dublin. The plan is to consolidate three constituent colleges, namely, Trinity, Dublin, Queen's, Belfast, and University colleges, Dublin, into one national university. Already the Catholic hierarchy is reported to have sanctioned the plan. Now that the Irish parliamentary party practically holds the balance of power, the Balfour government seems disposed to concede much to the victorious members. Another great step toward the Irish has been their approval to the scheme as outlined by the London Daily News, it may safely be presumed that the plan involves no compromise of principle for which they have been battling for so many years.—Catholic Transcript.

Senator Hoar indicted the course of the senate in the manner of Senator Smoot's ejection from that body, on the petition of anti-Mormonites in various parts of the country, when he notified the petitioners that they were entirely out of order. A citizen's religious opinions and prejudices have nothing whatever to do with his political eligibility under the constitution of the country, a highly important fact which the pious anti-Smoother ignore or overlook. Whatever else may be lodged against the Utah senator on other grounds, his creed creates no bar in his title to a seat in the senate. Any way, it would be rather a ticklish subject for some of Smoot's consecutive-polygamist colleagues to handle.—Monitor.

## THE LAY APOSTOLATE.

Priests engaged in giving missions to non-Catholics have discovered that the only must co-operate with the clergy to obtain the best results. A priest writing in the Missionary has this to say on the subject:

"Missions and missionaries may do much, but the seed must be sown. This important work no hand can equal that of the right hand of a Catholic layman. A missionary has said: 'Give us an earnest, zealous, Catholic family, whose lives are also reported, and America is as good as converted.' Our little experience would lead to a like conclusion. In our first mission field five Catholic families were interested; they had discussed religion with their separated brethren and had distributed a limited amount of controversial literature. On leaving that field we had an inquiry class of twenty-eight, next place, one Catholic family—an inquiry class of nine; third place, one Catholic family, considerably removed from place of meeting, result, an inquiry class of two; last meeting, no Catholics; result: though many were interested, and we circulated much reading matter, no inquirers at all."

"I placed out three of the zealous young women; I could have had more, but I thought three enough for the experiment. I showed them the field and told them what to do. I asked them to make a list of their non-Catholic acquaintances in their own neighborhood with whom they were brought into frequent contact, and inquired of themselves all they could learn about them, and then to bring them to me. I also told them that there are many adults and working boys and girls, Catholics born and baptized, who have been neglected through one reason or another, and have never made a confession nor their first communion. I told them that they could prepare such better than the pastor, because they are ashamed to come to the priest, and fear to be put on the level of little children in a catechism class. My three apostles were working women, and after their hard day's labor, they spent their evenings looking for the lost sheep. It was a thickly populated parish and they had no trouble in finding them. They organized a catechism class in their own homes, they instructed, individually, those who were ashamed to come to a catechism class. They were enthusiastic apostles, and felt for the first time in their lives that they were really working for their neighbor's salvation."

"They worked for two months and brought forth eight converts and forty-five adults or first communions. Some of these were married and had never made their first confession; some were old enough to marry; many of them were Irish and Bohemian, who were under no parochial influence—or, rather, who had not responded to the ordinary parochial influences. The laborers have only touched the rim of the field, and still at work reaping harvest for God."

"Who is the man or woman, priest or layman, who will organize the work of lay parish missionaries? The laity can reach crowds of people a priest cannot possibly reach; they can carry the gospel into places into which a priest could never enter; they can attract souls and Catholics and non-Catholics, the great unchurched mass of outsiders, by methods peculiar to their own. A permanent band of lay visitors who should call on every soul in the parish could do a great deal of good. They will pray every day till it is realized; and there are thousands of earnest, prudent and zealous persons ready for the asking."

SHERMAN FAMILY IS GRATEFUL. Father Thomas Ewing Sherman, son of the late General W. T. Sherman, requests the Associated Press to make the following announcement:

To the Public: The family of General Sherman, gathered from the four winds for the unveiling of his heroic statue, desire to express their deep gratitude to his excellent and prudent, for all that he said and did; to the congress of the United States for its munificent appropriations, to the committee appointed by law for their judicious co-operation, to the great military societies of the armies of the Potomac, the Cumberland, the Tennessee and the Ohio for their contributions, and for their handsome resolutions; to the military and civil authorities who carried the demonstration through as a marked tribute of devotion, and to the noble women whose untiring and energetic efforts under our circumstances crowned a great occasion with the triumph of woman's power in adversity.

For the superb statue, the lofty pedestal, the splendid bas-relief, the excellent likeness, and enduring memory in bronze of General Sherman, his family are profoundly grateful.

Poverty is the north wind that lashes men into Vikings.



## William Brown

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Before placing your order for a Monument, or cemetery work of any description, it will be to your interest to see my collection of designs, which I am prepared to execute in the best grades of American or foreign marble or granite. Estimates given in cemetery work in all parts of the country.

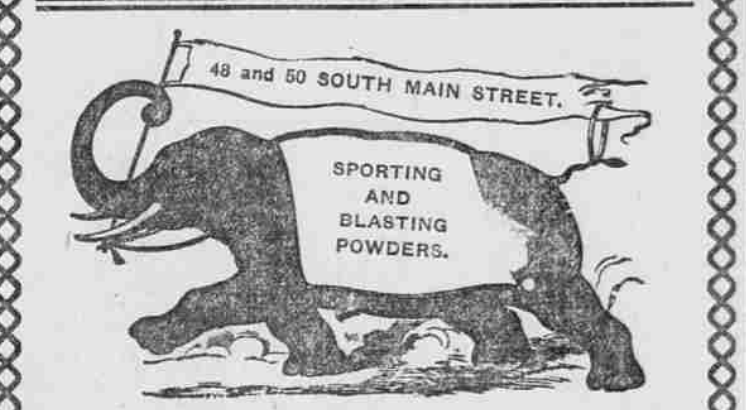
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The Sale of Boys' Wear is Still On at a Reduction of Twenty-Five Per Cent Under Our Former Low Prices.  
Call and Inspect The Line.

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